

Translation of the Friday Sermon of 24th June 1983 Delivered by Hazrat Mirza Tahir Ahmad - Khalifatul Masih IV

Behold! The saints of Allah shall certainly have no fear nor shall they ever be grieved.
Those who believed and acted ever righteously.

For them are glad tidings in the present life as well as in the hereafter – There is no changing the words of Allah; that indeed is the supreme triumph.

So let not their utterances disturb you. Surely all majesty belongs to Allah.

Have they not travelled in the earth and seen what was the end of those who came before them? Allah destroyed them completely so the same would be the fate of the unbelievers.

That is so because Allah is the Protector of the faithful and as for the deniers they have no protector.

The Holy Quran. Yunus [Jonah]: 63 – 66, Muhammad: 11, 12.

In the verses that I have recited, God Almighty sets forth the causes which make His servants fearless and removes their grief. The first cause is that they are the friends of Allah and Allah is their Friend. This is the cause of all real fearlessness and true freedom from grief. Secondly, God Almighty sets forth the evidence of the history of humankind which bears witness that those who become God's friends and who win the Friendship of God are never troubled by any fear or grief.

Reflection shows that there are three types of people who frighten others and whose threats are contemptuously rejected. In one case, both those who threaten and those who reject their threats indulge only in verbal exercises. Neither side is supported by any strength or reality. It is only a verbal contest on both sides. Neither side is based on any verity.

There is a second type of those who are threatened with real danger, but who display courage in return out of sheer ignorance and lack of foresight, not knowing what their end would be. Such fearlessness is born of ignorance and leads to ruin.

A third type of those who threaten are such as are ready and eager to make all their threats effective and so far as it lies within their power they carry them into effect. Their victims are people who are fearless and courageous and whose response to those who threaten them is: Go ahead and do whatever you may wish. We have no fear of you. These people whose bravery and courage derive from the fact that they are the friends of Allah and deem Allah as their Friend. These are the people who are mentioned in the verses that I have recited in which it is said: *Behold! The saints of Allah shall certainly have no fear nor shall they ever be grieved.*

This does not mean that they are not confronted with circumstances and are not subjected to conditions which threaten danger and cause grief. What is meant is that despite such circumstances and conditions, those who are the friends of Allah and who have Allah as their Friend, are safeguarded against the effects of fear and grief. What is the philosophy behind

all this?

Reflection would show that fear relates to the future and grief relates to the past so that when God Almighty says they shall have no fear, nor shall they suffer grief, it means of a necessity that circumstances and conditions would arise which should occasion grief and yet those who are the friends of Allah and have Allah as their Friend would not suffer grief. The philosophy behind this reality can only be comprehended through the experience of friendship and love. Friendship has two aspects. One is that a friend intensely desires that he should sacrifice everything for his friend, and when he makes the sacrifice, he suffers no grief, but experiences delight in making the sacrifice. When he gives up something that he holds dear and surrenders it for the sake of his friend, he does not protest or cry out, but experiences a wonderful spiritual delight in the realisation that the purpose for which he has made the sacrifice is much dearer to him than that which he has sacrificed. He even desires that he may lay down his life for the sake of his friend. *The Holy Quran* makes repeated mention of such saints of Allah who were not only ready at all times to sacrifice their belongings and their lives in the cause of Allah, but were anxious to do so. It is such as these, who are mentioned in the verse:

Among the believers are those who have been faithful to the covenant they made with Allah. Some of them have fulfilled their vow and those who wait and they have not weakened in their resolve in the least.¹

The background of this verse is that there was a succession of fearful conditions. When God substituted security against one set of dangerous conditions, there were some people whose desire to lay down their lives in the cause of Allah had been fulfilled; there were others who were not relieved that the conditions had changed from danger to security, but were left with the desire that they should have had the chance of laying down their lives and sacrificing their belongings in the cause of Allah and they tried to comfort themselves with the reflection that the chance of the fulfilment of their desire would arise again. It is on record that some of those believers who had not been able to participate in the fighting at Badr supplicated and asked others to supplicate on their behalf that they should be afforded the opportunity of sacrificing their lives and belongings in the cause of Allah, and their desire was fulfilled. It is not people like these whom any threat can frighten, nor do they suffer any grief.

Thus it is not meant that circumstances and conditions threatening fear would not arise, or that there would be no cause for grief. What is meant is that those who are the friends of Allah are above experiencing that which in the eyes of the world is fearful or which is felt as grievous. Grief would not prevail over their hearts as they would feel delight in that which causes grief and therefore such experience cannot be designated as sorrow. This philosophy is often expressed in poetry.

These matters relate to the world of love and when Allah says: *Behold! The saints of Allah shall certainly have no fear nor shall they ever be grieved*; He warns their enemies that their threats can have no effect upon those who have committed their all in return for God's love. The carrying out of those threats would only enable the friends of God to put into effect the covenants of love that they have entered into with God.

¹ *The Holy Quran*. Al Ahzab [The Confederates]: 24.

This is one aspect of the friendship of Allah. When this aspect is kept in mind, both fear and grief are removed.

There is another aspect of this mutual friendship. When the beloved becomes the lover of his own lover, he does not tolerate that his lover's enemies should destroy him. It is part of the demonstration of his love that conditions of trial and tribulations are created so that others may be able to observe the drama of sacrificing one's all in the cause of the beloved. But these are merely manifestations of different aspects of love. In truth the beloved does not tolerate that his lover should be destroyed by his enemies. He exhibits greater jealousy for this lover than does anyone else for anybody. The announcement: *Behold! The saints of Allah shall certainly have no fear nor shall they ever be grieved*; becomes a glorious challenge and strikes terror into the hearts of those who seek to do them harm or afflict them with evil. He comforts His friends with good news both regarding this life and regarding the hereafter. He also conveys the assurance that this is not a matter of chance but is the immutable word of God.

This is a decree which is never altered. Every time the saints of Allah are threatened by their enemies, they are always comforted with good news from heaven. Their enemies are told that each time their threats would be frustrated and the Divine tidings would be fulfilled. God describes this as the supreme felicity. In the end Allah comforts the Holy Prophet, peace be on him, with the assurance that all honour belongs to and proceeds from Allah and that his enemies are destined to be humiliated. He is told to pay no attention to the hurtful words of his opponents nor to suffer any distress over them. He is directed to continue his supplications and is reassured that Allah is All-Hearing, All-Knowing.

If a supplicant supplicates concerning such matters as are within his knowledge Allah in any case takes note of them as He is All-Hearing, but such matters as take the form of secret conspiracies of which the innocent votaries of Allah have no knowledge are also within God's knowledge as he is All-Knowing. He does not stand in need of being told so that he whose Friend is All-Hearing and All-Knowing, need fear nothing. If they call on Him, He hears and responds, but if the supplicants are unaware of the dangers that threaten them, Allah nevertheless is aware of them. When His friends are asleep, He keeps awake on their behalf and watches all that is conspired against them.

Such are those concerning whom it is said: *Behold! The saints of Allah shall certainly have no fear nor shall they ever be grieved*. This is a very dear and grand assurance. Those who are comprehended in this assurance cannot be frightened by any fear nor suffer any grief.

These are Divine assurances for the faithful which are expressive of God's love. But the worldly do not accept them. They think that the opponents of truth in earlier ages did not succeed in their design because of certain defaults and shortcomings, but they feel that this time their victims would not escape and would surely be destroyed. These people are told that if they attach no importance to God's words, they should at least draw a lesson from the history of the world. There is not a single instance in history when those who were threatened on account of their adherence to God were ever destroyed. On the contrary, those who were ready to lay down their lives in the cause of Allah were bestowed everlasting life and death never was their portion. Attention is drawn to this in the verse: *Have they not*

travelled in the earth and seen what was the end of those who came before them? Allah destroyed them completely so the same would be the fate of the unbelievers.

Thus the same will happen today as has always happened before. There will be no new regulations. Every time those who adhere to God were persecuted, it was the persecutors who were destroyed and not the persecuted. Those whose necks were cut off were bestowed Divine blessings. Those, whose belongings were looted, were enriched. Those whose numbers were reduced, were multiplied. Those, whose homes were burnt down, were provided with blessed homes. In short every device that was adopted by their enemies to do them harm was frustrated and as against it the Almighty God bestowed extraordinary blessings on His friends.

This is the evidence of history to which Allah draws attention in *The Holy Quran*. What conclusion is to be drawn from this? Why were not the friends of Allah destroyed? All worldly powers were in the hands of their enemies. They were in the majority. They exercised authority. They possessed all the armaments. Then what is the explanation that these people, small in number and helpless, were not destroyed? Reason could draw no conclusion except that Muhammad, the Messenger of Allah, peace be on him, and his Companions, were the friends of Allah, and Allah was with them.

But there are two conclusions to be drawn from this evidence of history, and not only one. Allah says to the unbelievers: You doubted their being Allah's friends. We have placed the evidence of history before you, which is that they cannot be safeguarded against your wiles unless they are the friends of Allah. But history also points to another conclusion, and that is that you, the opponents of Muhammad, the Messenger of Allah, peace be on him, have no friends. Those whom you deem your friends will be broken. Their hands will be palsied. Then no one will be able to come to your help in opposition to God. How terrible is this conclusion which history has repeated every time as a lesson but the blind and the ignorant cannot observe these things.

So this is good news for the members of the Ahmadiyya Movement. It is good news for those of them whose eager desires will be fulfilled and whose supplications will be accepted in this sense that Allah will accept their offered sacrifices, He will accept the lives that they offer; He will accept the homes that they offer; He will accept the possessions that they offer; they will be given the good news that they will be among those whose desires have been fulfilled.

There is also good news for those on whose behalf Allah's jealousy will be roused and the world will not have the capacity and will not be permitted to destroy them. From whichever aspect it is sought to weaken them, they will emerge from it in larger numbers and in greater strength. Allah will manifest His glory on their behalf. For them also, therefore, there is good news.

We are ready for this contest. We are not of those who lack courage and who retreat from a contest. We shall, God willing, accept every challenge and shall stand firm against every assault, but our weapons and the weapons of the enemies of the truth are not the same. Our manner of speech and their manner of speech are different. Our styles and their styles are

diverse. They will come forth to light the fire of enmity and rancour. We shall seek to put out that fire with the tears of love. They will shoot the arrows of the world at our breast and we shall get up at night and tearfully shoot the arrows of our supplications in the direction of heaven.

Thus, O Ahmadis! Make this month of Ramadan a decisive month. Prepare yourselves for this holy effort. You will have no worldly weapons. To the arrows of the world, you have to reply with the arrows of your prayers. This battle will be decisive; but it will not be fought in the street, on the highways, in the courtyards, in the fields, but will be waged in the mosques. Get up at night and warm up the battlefields of your worship. Supplicate before your Creator with such tearful fervour as would shake the corners of Allah's Throne in heaven. Raise the cry: *When shall the help of Allah arrive?*² In making your tearful supplications, display the wounds of your breasts before Him. Exhibit your torn shirts to Him. Make your supplications so forceful and raise the cry: *When shall the help of Allah arrive?* Do so with such fervour that the gates of grace and mercy will begin to open from heaven and from every gate the response may be heard: *Ay! The succour of Allah is sure to be nigh.*

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² Do you think you will enter Heaven while you have not yet been tried with that which those who have passed away before you were? Indigence and adversities afflicted them and they were sorely tested until the Messenger and those who believed along with him cried out ‘When shall the succour of Allah arrive?’ Ay! The succour of Allah is sure to be nigh.